

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חָלַל No. 7, and חָלַל Job 36:2.

HIPHAL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by פָּ.

(2) *to put on as a crown, to crown oneself with anything* (see פָּתַר). Prov. 14:18, פְּרוֹמִים יִכְתִּירוּ רֵעֵה "the prudent are crowned with knowledge."

Hence פָּתַר, and—

פָּתַר m. *the diadem of a Persian king*, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίραρις, κίδαρις*, Curt. iii. 3.

פָּתַר plur. פְּתָרוֹת f. *a capital, the head of a column*, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

פָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. פָּתַח; Germ. *quetſchen*. Prov. 27:22. Syr. to strike, to fight.

Derivative, מִבְּתָשׁ a mortar.

פָּתַת fut. יִפְתֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio*; kindred root פָּרַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. פְּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL פָּתַח i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHAL fut. יִפְתֹּת *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יִפְתֹּת *to be beaten to pieces, used of the images of idols*, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence פְּתוּת, פְּתוּתָה.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מְלָמֵד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, 𐤋.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with ך, e. g. לָחַץ and לָחַץ to burn, נָחַץ Chald. לָחַץ, לָחַץ a sheath, נָחַץ and לָחַץ a chamber, a cell; נָחַץ, Syr. ܠܚܝܬ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, *ψαλτήριον*, Chald.

ܠܚܝܬ, Arab. ܠܚܝܬ etc. where *n* has sprung

from *l*. Compare ἡλθον, βέντιστος, for ἡλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ך, commonly in such a manner that ך, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g.

שֶׁשֶׁלֶּה a chain, Chald. and Arab. سلسله, and even سلسله palaces, by a softer pronunciation, אֶלְמִנּוֹת Isaiah 13:22; אֶלְמִי and אֶלְמִי Chald.

lo! אֶלְמִי Arab. ܠܡܝ midst (compare *lilium*); but on the other hand, elsewhere the exchange is made by ך being hardened into *r*, e. g. אֶלְמִי, אֶלְמִי.

אֶלְמִי a widow, pr. n. מְלָכָה, Arab. مَرْحُومَة; Sam. מְלָכָה godhead; see also the play of words, in לָכֵשׁ and לָכֵשׁ Mic. 1:13.—(c) more rarely with

ם, as מְלָכָה, Arab. جمجمة the skull.

(2) sometimes with ך, as מְלָכָה Chald. מְלָכָה and מְלָכָה to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, odor, and oleo, δαίηρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(a) by inserting ל after the first radical, as מְלָכָה to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see מְלָכָה (bupreln), מְלָכָה (Gártchen), מְלָכָה (Anódchei), מְלָכָה (Anódchei, cup of a flower).

ל before monosyllables and barytone dissyllables, as מְלָכָה, מְלָכָה (comp. Lgb. 628), with suff. לִי; לִי, לִי, לִי in pause; לִי, לִי, לִי; לִי, לִי, לִי poet. לִי, לִי, לִי (Arab. ل, Æth. ܠ, Syr. ܠ), a prefixed preposition, abbreviated from מְלָכָה, to which it is, to a considerable extent, synonymous; but with this difference, that מְלָכָה is more frequently used in a proper

and physical sense; ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; Germ. *nach, an* (εἰς) *hin, zu, gen*; Gr. εἰς. πρὸς with acc.; hence קָרַב followed by ל and ל to draw near to some one, לָמָּצָא ל to attain to anything, בּוֹא followed by ל and ל Isa. 60:4, 5, 13; לָמָּצָא ל to sin against any one; very frequently used of the turning of the heart or mind to something, as לָמָּצָא ל to be well disposed towards any one, לָמָּצָא ל קוֹה to wait for any one (barren, auf jem.); also after verbs of listening (see הִשְׁמָע, הִקְשִׁיב, desiring (see בָּקַשׁ), good will (Ex. 20:6), etc.

(2) *to, even to*; fully לָמָּצָא ל, as לָשָׁבַע ל even to satiety, Eze. 39:19. לָמָּצָא ל prop. interval...even to, i. e. between this and that, (page CXIV, B). לָמָּצָא ל of a twofold limit, *even to...and even to*, Neh. 3:15.

Metaph. *adeo, even*. Deu. 24:5, לָמָּצָא ל לָמָּצָא ל "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הָיָה לָמָּצָא ל "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, לָמָּצָא ל הוּא טוֹב מִן לָמָּצָא ל "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. εἰς μύριας, πρὸς μύριας; Germ. *an hundert*, 2 Ch. 5:12, לָמָּצָא ל לָמָּצָא ל "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) *εἰς, into*, used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לָמָּצָא ל (into) a king;" also, לָמָּצָא ל to become (to be changed) *into* something, *zu etwas werden*. Gen. 2:7, לָמָּצָא ל "and man became a living soul" (comp. הָיָה No. 2, a); and without the verb substantive, Job 13:12, לָמָּצָא ל חֹמֶר נֶבֶלֶם "your bulwarks (are become) bulwarks of clay." Lam. 4:3, לָמָּצָא ל בֵּית עַמִּי "the daughter of my people (is become, or is) cruel." Hence—

(4) It is the *mark of the dative*, after verbs of giving, granting, delivering (see הָנַח, הָנִיחַ), of pardoning (פָּדָה), of consulting (שָׁאַל), of sending (שָׁלַח), etc. etc.

Specially it denotes—(a) what is called *dativum commodi* (& *incommodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as

those of going (see הָלַךְ, הָלַךְ), of fleeing (רוּץ, רָץ), especially in the imperative and future, see Lehrs p. 736; poet. also to other verbs, as לָמָּצָא ל be thou like (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ez. 37:11, לָמָּצָא ל, etc.

(b) *the dative of the possessor*, as לָמָּצָא ל לִי (see under these verbs), there is to me, I have, לָמָּצָא ל לִי there is not to me, I have not (see לֹא לִי), לָמָּצָא ל לִי there is a son to Jesse, i. e. of Jesse, 1 Sam. 16:18 לָמָּצָא ל לְשָׂאוֹל the watchmen who were to Saul, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article לָמָּצָא ל).

(c) *the dative of the cause and author*, of common use in Greek, and found by a Gracism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לָמָּצָא ל לִי "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לָמָּצָא ל לִי "to this (towards things) my heart trembles," *gittert mein Herz für dich* foldes; Isa. 19:22, לָמָּצָא ל לָמָּצָא ל "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, dem Winte geschieht es, for auf den Wint, in Folge und Kraft des Wintes, der Macht des Wintes gleichsam weichen. It is thus put—(aa) after passive verbs, לָמָּצָא ל לָמָּצָא ל, let there be done of (by) you, Ex. 12:16; לָמָּצָא ל לִי it was heard by Sannballat, Neh. 6:1; לָמָּצָא ל לִי invited by her, Est. 5:12—(bb) after neuter verbs which have a passive power, as לָמָּצָא ל לִי to be done by some one, Isa. 19:15; לָמָּצָא ל לִי to be pregnant by some one.—(cc) in the inscriptions of poems (what is called *Lamed of the author*, and is also used in Arabic), לָמָּצָא ל לָמָּצָא ל a psalm of David, Ps. 3:1; 4:1, and לָמָּצָא ל לָמָּצָא ל Ps. 24:1; and without the nominative לָמָּצָא ל of David, or by David, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לָמָּצָא ל לָמָּצָא ל struck by the Sidonians, by Tyre, Gr. Σιδωνίων, Τύρου.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, לָמָּצָא ל לָמָּצָא ל "his first-born (David's) was Amnon, by Ahinoam," i. e. born of that mother; ver. 3—5 (where some needlessly supply לָמָּצָא ל, compare rather Ps. 128:6); Job 33:6, לָמָּצָא ל לִי "I am even as thou (created) by God," comp. Ps. 24:1; 74:16 Hos. 6:10, לָמָּצָא ל לָמָּצָא ל "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, לָמָּצָא ל לִי

"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, מִשְׁפָּט לְאַהֲרֵי "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was עִיר וְדָלָה a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1 שָׁמַע שְׁלֹמֹה לְשֵׁם "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לַיהוָה הִישָׁעָה "by Jehovah (is) victory;" Jud. 7:18, לַיהוָה וּלְגִדְעֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הִקָּה לְפִי חֶרֶב to smite with the edge of the sword (see פָּה); רָאָה לְעֵינַי to see with the eyes, Eze. 12:12; Ps. 12:5, לְלִשְׁנֵינוּ נִגְבִּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b*, *d*, *cc*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, ל stands as the *sign of the genitive* (compare as to the dative in Greek when put by what is called σχημα Κολοφώνιον for the genitive, e.g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(a) where many *genitives* depend on one *nominative*, as דְּבַר הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Ki. 15:31; מִשְׁנַן עֶשֶׂר שָׁנִים לְשִׁבְתָּ אֲבִירָם Gen. 15:3, compare Ruth 2:3; or where the *nominative* has an *epithet* adjoined, as אֲחִיר לְאַחֲמִירָה 1 Sa. 22:20 (in both these kinds of examples the *construct state* would be unsuitable, see Lehrs. p. 673).—(b) after *numerals*, Gen. 7:11, "in the six hundredth year נֶחֱמֵה of the life of Noah;" and so לְרֵאשִׁית לְכָל the first of all, 2 Sa. 19:21, אֶחָד אֶחָד one of them; Eze. 1:6.—(c) as a *genitive* marking material, Lev. 13:48; Ezr. 1:11, and—(d) where *adverbs* with the addition of ל are put before *substantives*, and have the force of *prepositions*, as כָּבִיב (*adv.*), כָּבִיב לְ (*prep.*); מִתַּחַת (*adv.*); מִתַּחַת לְ (*prep.*); מִתַּחַת לְ, מִתַּחַת לְ, מִתַּחַת לְ, etc. Lehrs. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, *instead of the accusative*, after active verbs (as is done in Chaldean, Syriac, and Æthiopic), e.g. לְלֹחֵם Jer. 40:2; לְאֶחָד Lament. 4:5; לְהָרִי Job 5:2, compare 1 Ch. 16:37; 25:1; Ps. 135:11. Once ל is even prefixed to a whole sentence, which stands as an *accusative*, Isa. 8:1, "and write thereon with a common stylus לְמִיָּהר 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrs. p. 681), that ל is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winet (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, den Edhnen Issachar (gehörten). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי אֲבִירָם the ל may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding אֲבִירָם לְ to be the *accusative* of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, der dritte, der war Absalom, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in Beziehung, Hinsicht auf, in Ansehung, an, expressed in Greek by the preposition *εἰς*, and by a dative (Matthæ, Gr. § 404), in Latin by an *ablative*. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֵצָה as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צִיּוּרָה לְאֶרֶץ purified in the workshop, as to earth," i.e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וְלְשָׂרִים לְמִשְׁפָּחַת יְשִׁי "and as to princes let them rule justly." Ps. 16:3, לְרֵשִׁים בָּם "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. لام العلة Lam causal). So לְמָה quare? wherefore? why? Gr. *εἰς τί; πρὸς τί;* Germ. *wegen?* and לְהֵן, therefore, Gen. 4:23, "I have slain a man לְפָצְעִי because of a wound inflicted on me, וְלְהָרִי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אָמַרְי לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. *ل* Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, a). Psalm 124:1, לֹאֵלֵי יְהוָה שָׁהִיָּה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹאֵל תִּדְבַּר עֲוֹלָה "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֵׁיכֶם on behalf of your lives," i. e. for the security of your life. So לָנוּ to fight for any one; לְהַתְּחִיל to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינֵהוּ "according to its kind." Gen. 10:5, אִישׁ לְלִשְׁנֵהוּ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19, לְצֶדֶק according to justice, i. e. justly. Isa. 32:1. Also *as though*, *as if*. Job 39:16, הֲקָשִׁיחַ בְּנִיָּהּ לֹאָה "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, לְמַלְכָּהּ מַצְעִידָהּ "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצֶדֶק like Tyre" (pr. as if he were Tyre); יָצָא לְחֶפְזִי he went out (from bondage) free; which is also expressed without לָנוּ, יָצָא חֶפְזִי.

(B) More rarely לָנוּ is used—(1) of *rest*, or *tarriance at a place*, or *in a place* (compare *ל* letter B), like the Gr. *ἐν*, *ἐν* for *ἐν*, and the Germ. *zu* for *in*, as, e. g. *zu* *beirgig*; as לְיָדָהּ at one's side; לְיָמִינוּ at some one's right hand (p. cccli, B); לְפֶתַח אֹהֶלִי "at the door of his tent," Num. 11:10; לְפֶתַח עִירָהּ at the entrance of the city, Prov. 8:3; לְחוּף יָמִים by the sea shore, Gen. 49:13; לְעֵינֵי at the eyes, i. e. before the eyes, in the sight of any one, לְפָנֵי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לָנוּ for the common לָנוּ, e. g. לְחוּץ Ps. 41:7, and לְחוּצָה 2 Ch. 32:5, i. q. לְחוּץ without, outside; לְמִצְפָּה Jos. 12:23; לְמִצְפָּה at Mizpah, Hos. 5:1; לְשֹׁמֶת in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) *to time*, and is spoken—(a) of *the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common לְבֹקֶר; לְאוֹר at daylight, Job

24:14; לְעֶרֶב in the evening, Gen. 49:21; Ps. 90:6; Ecc. 11:6, for the common לְעֶרֶב; לְעֶרֶב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לְעֶרֶב בְּמֶלֶךְ הַשָּׁמַיִם at the time of sunset, Jos. 10:27, and conjointly לְעֶרֶב וּלְבֹקֶר 1 Ch. 16:40; 2 Ch. 2:3.—(b) used of *space of time within* which anything is done: לְשִׁלְשַׁת הַיָּמִים within three days, Ezr. 10:8; לְשָׁלֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(c) of a *space of time after* which any thing is to be (just as Gr. *εἰς ἐνιαυτὸν* is *through* the space of a year (for a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. *in* (nach) noch sieben Tagen; Am. 4:4, לְשִׁלְשַׁת יָמִים after (every) three days; 2 Sam. 13:23, לְשָׁנָיִם יָמִים "after two years," 11:1. Some examples of לָנוּ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, לְבֹקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם בָּקָא by the day of the full moon (to the festival)," Germ. *zum* *Heft*.

(3) of the *condition or state in which* any one is, as לְבִדּוּ in separation, i. e. separately; לְבִטָּח in security, i. e. securely, confidently; לְחָלִי in sickness, i. e. sick, Isaiah 1:5; לְרִמְמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with לָנוּ prefixed (as לְעֵשׂוֹת) is rendered in Latin—(1) *ad faciendum*, *to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח to open," עַתָּה לְקַדֵּשׁ "a time to bring forth," Ecc. 3:2; לְקֶרֶב near to fly (thither), Gen. 19:20; also *something to be done*, *faciendum*: לְעֵשׂוֹת what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo*, *for doing*, לְעֵשׂוֹת to be ready or disposed for doing anything (see הָיָה No. 1, d), and ellipt. יְהוָה לְהוֹשִׁיעַנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi*, *of doing*, Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.

(4) *that*, *so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to*, *until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of*, *because* (see A, 6), Isa. 30:2.

(7) *in that*, *while*, *when* (one might do), לְאָמַר in that he said; לְפָנוֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לְעֵשׂוֹת when he makes, Job 28:25 (for which there is בְּעֵשׂוֹת, verse 26).

(8) *as if*, *as though* (A, 9), 1 Sa. 20:20.

Farther, לָנוּ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, לְבָנוֹת הַחֲדָלָה Germ. *zu*

törten auf zu bauen; Deut. 3:24, הָחֵלֵת לְהָרְאוֹת "thou hast begun to shew." In such cases לָ may be omitted, e. g. הָרָאָה followed by a bare infinitive, Am. 7:8; 8:2; with לָ prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, and the like.

Once לָ appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. لِي for لِي, and Ch. ל lett. B), for *that*; thus, 1 Ki. 6:19, where the common reading לְחַלֵּל may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking לְחַלֵּל as a doubled infinitive, as in 1 Ki. 17:14.

לָ Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the *dative*, Dan. 2:5, 7, 9, and often also of the *accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the *genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see לְהָאָה Dan. 2:20, לְהָאָה מְבָרָךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field לְהָאָה מְדַבֵּר let thy dwelling be;" Dan. 2:29, לְהָאָה דִּי מָה "what shall come to pass" (unless here לְהָאָה be put for the fuller לְהָאָה).

לָ ["and לָ 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לָ, לָ, לָ (compare לָל, לָל, לָל),

Aram. and Arab. לָ, לָ, לָ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike לָ, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לָ הָעֶלֶב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:15, לָ תִגְנוֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from לָ, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is לָ), although this use is denied by Winer (Sim. Lex. p. 514), [Doubted by Ges. in Thes.] Ex. 28:32, לָ יִמָּנֶה "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., 3-3-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no*; Job 23:6, "will he contend with me with all his strength? *no* (לָ), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from לָ No. 4), for לָ *nonne?* like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לָ תִשְׁמַר עַל חַטֹּאתַי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for לָ *without*; 1 Ch. 2:30, "and Seled died לָ בָנִים *without* children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לָ דֶרֶךְ *without* a way, Job 12:24; לָ אִישׁ *without* men, devoid of men, Job 38:26.

(4) It is, i. q. לָ *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לָ הָיִיד *impious*, Psalm 43:1; לָ עֵץ *infirm*, Prov. 30:25.—(b) to substantives, as לָ *as if it were non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לָ עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לָ אֱלֹהִים *used of God as not to be compared with mortals*, Isa. 31:8. As to the phrase לָ לָ, see under לָ No. 3. Some ascribe to לָ, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לָ אֵיכָל should be rendered *I could not* (do any thing of the kind); compare however Chald. לָ, לָ Dan. 4:32.

With prefixes—

(A) לָ.—(1) A preposition of various significations, according to the various uses of the particle לָ.—(a) *not in* (a certain time); compare לָ of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, לָ עַת־בְּרִיתָהּ "beyond the time of her uncleanness;" also *before* (i. q. בְּפָנֶיךָ); Job 15:32, לָ יוֹמָהּ "before his time;" compare above לָ for בְּפָנֶיךָ No. 4.—(b) *not for* (some price); compare לָ of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus לָ Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, לָ לֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לָ is used, as לָ בְּיָד *without hand* (of man), Job 34:20; לָ בְּקֶדֶף *not with*

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac **ל**, without).—(d) *not through*; compare **ל** of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened **ל** **ל** not (blackened) by the sun." In some instances **ל** is also concisely used for **ל**; Isa. 55:2, **ל** **ל** "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over **ל** **ל** according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; so *that not*, Lam. 4:14, **ל** **ל** "so that (men) could not touch their garments."

(B) **ל** *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus **ל** is often simply an affirmation, almost i. q. **ל**, *lo!* 1 Sam. 20:37, **ל** **ל** "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich **ל**). Hence the author of the Chronicles, instead of **ל** in the books of Kings, has often used **ל**, e. g. 2 Ki. 15:36, **ל** **ל** "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render **ל** by *ἰδοὺ*, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic **ל** is commonly used for **ל**, and in the same sense in Arabic **لَا**, see Lehrg. p. 834.

(C) **ל**.—(1) *without*; once 2 Ch. 15:3, *so that he have not*.

(2) *as if not*; see **ל** A, 9. Elsewhere it is for **ל**; Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography **ל** is sometimes written for **ל** to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times **ל** is written for **ל**, 1 Sam. 2:16; 20:2; Job 6:21[?] but several of these examples are uncertain.

Note 2. Some suppose the particles **ל** and **ל** to be compounded of **ל** and **ל**, but **ל** in these is the prefixed preposition; see p. ccciii, A, and below **ל**.

ל, once **ל** (Dan. 4:32 כח ב), i. q. Hebr. **ל**.

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14; **ל** *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

ל *"without pasture"*, [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5, **ל**.

ל *"not my people"*, [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

ל *"not having obtained mercy"*, [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

ל an unused root. Arab. **لَب** Med Waw, *to thirst*; cognate to **ל** to burn; whence the noun **ל** which see.

ל (cogn. to **ל**)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted*. Job 4:5, "because calamity now toucheth thee, **ל** thou faintest;" followed by **ל** with inf. *to labour is vain*, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, **ל** **ל** "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by **ל** Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL **ל**—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives, **ל** and—

ל *"wearied"* pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

ל i. q. **ל** and **ל** TO WRAP ROUND, *TO MUFFLE*, 2 Sa. 19:5 (with this accord Sanscr. *lud*; Gr. *λάθω*, *λανθάνω*; Lat. *lateo*). **ל** Job 15:11: see under **ל**.

ל adv. *gently*, see **ל**.

ל i. q. **ל** part. Kal of the root **ל** which see.

ל an unused root; Arabic **لَبَّ** Conj. 17

Æthiopic ለለከ: to depute, to send a messenger; ሰለለ: (to be sent) to wait upon, to minister; ለለከ: minister, servant. (Kindred roots are ለገገ, ለገ and Lat. *legavit*.)

Derivatives, ለገገ, [ገገ], ለገገ, ለገገ, ለገገ, ለገገ, pr. n. ለገገ.

ለገገ ("by God," sc. created; comp. Job 33:6), [Lael], pr. n. m., Num. 3:24.

ለገገ an unused root, perhaps denoting the same as ለገገ, ለገገ. (Arab. ل is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

ለገገ suff. ለገገ, ለገገ Isa. 51:4; plur. ለገገ m. —(1) *a people, a nation*, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλουμαίωτα of Ptolemy.

[ገገ; see ገገ].

ገገ followed by Makk. ገገ, with suff. ገገ, ገገ pl. ገገ; and (what is the same)—

ገገ constr. ገገ, suff. ገገ, plur. ገገ (1 Ch. 28:9); with suff. once ገገ Nah. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root ገገ. (Arab.

ل, Syr. كح, Æthiopic ለለ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. נפש (Hom. φρένες), *the soul, life* (bas Lebensprinzip des Körpers), Ps. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נפש verse 10). Hence the heart is said to *live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to *stay the heart*, is applied to those who take food and drink (see פער). *The heart* is also regarded by Hebrew writers, as—

(b) *the seat of the senses, affections, and emotions of the mind*, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to love with the whole heart, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (נבון) Ps. 57:8; 108:2; fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; a *hard heart* (see קשה, קשה), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus *the heart* is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to pour out their heart who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the *mode of thinking and acting*; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a *double heart*, Ps. 12:3, קלב; קלב; see, on the other hand, 1 Chr. 12:33, קלב; קלב with a sincere heart. A heart that is wide (קלב Prov. 21:4), great (קלב Isa. 9:8), high (קלב Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) *the seat of will and purpose*. 1 Sa. 14:7, עשה כל אשר בקרבך "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, להשמיד בקרבן "to destroy is in his heart." Isa. 63:4, "the day of vengeance לקב is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). בקב i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) *intellect and wisdom* are also ascribed to the heart (compare לב heart, understanding; Lat. cor, Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 71, and cordatus, i. e. discreet); and even the *faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "the queen of Sheba spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called לב Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, לב foolish, void of understanding, Pro. 7:7; 9:4; לב men of heart, i. e. understanding, Job 34:10. Job 12:3, לב כמוכם "I also have understanding as well as you." לב Job 36:5, is spoken of the highest wisdom of God. A *fat heart* is one that is dull, devoid of sense (see שטן), Isa. 6:10.

(2) metaph. *the middle part, interior, midst*

e.g. of the sea, *Exod. 15:8*; of heaven, *Deut. 4:11*.
 2 Sam. 18:14, קָלַב הָאֵלָה "in the midst of the terebinth."

לב [suff. לְבִי], Ch. id. *Dan. 7:28*.

לָבָה & לָבִיא an unused root, whence are derived לָבִיא, לָבִי, לָבִיא, a lion, a lioness. I have hardly any doubt of its being onomatopoeic, in imitation of the sound of roaring; like the old Germ. *luven, lúven, leuen*; Engl. *to low*; whence the Germ. *löwe, leu*; Gr. *λέων*. [In *Thes.* another origin is also suggested; Arab. *لى* to be voracious.]

לְבָאוֹת, לְבָאִים—(1) *lions*, from the sing. לָבִי, [and לָבִיא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, *Josh. 15:32*; more fully לְבָאוֹת בֵּית 19:6.

לֵב a root unused in Kal; prob. i. q. לֵב (comp. *Job 11:12*), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See *Thes.*]; hence לֵב, לֵבָה, לֵבָה the heart, and לֵבִיָּה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לֵב pass. of Piel No. 1, to be deprived, to be void of heart, i. e. of mind, of understanding. *Job 11:12*, וְאִישׁ נָבוֹן וְלֵבָב וְעֵינָיו פָּרָא "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dullness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוֹן and וְלֵבָב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as *مكبود* wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dullness in וְלֵבָב may not be drawn from the verb לֵבב itself, in the sense of hollowness [but has it such a sense?], so that וְלֵבָב may be almost the same as נָבוֹן. Others, by comparison of Syr. *ܠܒܐ* to make wise, to add understanding; Ethpael, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i. e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לֵבב—(1) denom. from לֵבָב, to wound, to take away any one's heart (spoken of a maiden),

Cant. 4:9. Compare as to such denominatives, *Heb Gram. § 51, 2*.

(2) denom. from לֵבִיָּה to make such cakes, *2 Sa 13:6, 8* (see לֵבִיָּה).

לֵבָב m. heart, see לָב.

לֵבָב m. Ch. id. with suff. לֵבָבָךְ, לֵבָבָה *Dan. 2:30*; 5:22.

[לֵבִיבוֹת see לֵבִיבוֹת.]

לֵבָר alone, see בָּר.

לֵבָה contr. from לֵהָבָה flame, *Ex. 3:2*, like קָטִיל for הִקְטִיל; according to others, from the root לֵבב, לֵבָבָה; Samar. to shine, to give light.

לֵבָה f. of the word לָב heart, *Ezek. 16:30*; plur. לֵבָוֹת (see לָב) *Ps. 7:10*; *Pro. 15:11*.

לֵבֹנָה see לֵבָנָה.

לְבוּשׁ, לְבוּשׁ m. (once f. see No. 2, from the root לְבוּשׁ).

(1) a garment, clothing, *Job 24:7, 10*; *31:19*; *38:14*; *Est. 6:9, 10, 11*; specially a splendid garment. *Job 38:14*, וְיִתְעַבְדוּ כְמוֹ לְבוּשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. *Est. 6:9, 10, 11*; *Isa. 63:1*. Poet. used of the scaly coat of the crocodile, *Job 41:5*.

(2) a spouse, a wife, by a metaphor in common use in Arabic, *Mal. 2:16* (where it is construed with a fem.); compare *Koran, Sur. ii. 183*, "Wives are your attire, and you are theirs." Compare also the verbs *لبس* to put on a garment; also to lie with a woman. More examples are given by *Schultens* in *Animadv. ad Ps. 65:14*.

לְבוּשׁ Ch. i. q. Hebr. No. 1, *Dan. 3:21*.

לֵבַט unused in Kal; Arab. *لَبَط* to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, *Prov. 10:8, 10*; *Hos. 4:14*.

לָבִי pl. m. לְבָאִים lions, *Psa. 57:5*; fem. לְבָאוֹת lionesses, *Nah. 2:13*, see לָבִיא.

לָבִיא a lion, so called from his roaring, see לָבָה, a word altogether poetic, *Gen. 49:9*; *Num. 24:9*; *Deut. 33:20*; *Job 4:11*; *38:39*; *Isa. 5:29*; *30:6*.

etc. (Arab. *لَبِءَة*, *لَبِئَة*, *لَبِئَة*, also *لَبِئَة* a lioness; *Copt* *ΛΑΒΟΙ* a bear [also a lion and lioness].) *Bocbart* considers, *Hieroz. i. p. 719*, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from לָבָא to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לָבִיא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לָבִיא f. (for לָבִיָּה), Eze. 19:2, a lioness.

לֶבֶב [the actually occurring form is לֶבְבֹת], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengeflochtener Eierkuchen, Stingen) [This depends on whether לֶבֶב has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לָבַב, which see. LXX. κολλυρίδες. Vulg. sorbitiuncula.

לָבָן (1) TO BE WHITE, unused in Kal, see לָבֵן, לָבֵן.

(2) denom. from לָבַנָה to make bricks, Gen. 11:3;

Ex. 5:7, 14. (Arab. لَبَن id.)

HIPHIL—(1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except מִלְבָּן.

לָבֵן (1) adj. f. לָבֵנָה white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. Laban, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבֵן i. q. לָבָן No. 1, const. state לָבֵן Gen. 49:12.

לָבֵן Ps. 9:1 על מִוֹת לָבֵן. Here some take לָבֵן as a pr. name Labben of one of David's enemies; others regard לָבֵן as servile and לָבֵן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose לָבֵן to be the name of a musical instrument. Better to read על מִוֹת לָבֵן as in many MSS., with virgins' voice (עַל מִוֹת לָבֵן Ps. 46:1) for the boys, to be sung by them. לָבֵן being taken as a collective." Ges. add.]

לָבֵנָה f.—(1) white, poet. for the moon, like חֶמֶד for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [Lebanah], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לָבֵנָה f. pl. מִבְּנֵי a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3. Arab. لبن id. Compare مَلْبَن.

לָבֵנָה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لَبَنِي, according to the LXX., Hos., and Vulg. Gen., λεύκη, the white poplar. See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לָבֵנָה f.—(1) whiteness, transparency, Ex. 24:10.

(2) [Libnah], pr. n.—(a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(b) of a station of the Israelites in the desert, Num. 33:20.

לָבֵנָה & לָבֵנָה (Gr. λίβανος, λιβανωτός), [Arab. لَبَن, Syr. دَحْصَان], f.

(1) frankincense, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [Lebonah], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبن, Rob. iii. 90].

לָבֵנָה see שִׁיחַ לָבֵנָה.

לָבֵנָן (in prose always with art. הַלְבָּנֹן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount Lebanon (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called Lebanon, Libanus κατ' ἐξοχὴν: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לָבֵנָן,

Ch. טוּר תְּלֵמָא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. תְּרִמֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بَعْعَة *Bekaa*, but it is, however, altogether a different place from הַלְבָנוֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page cxxxvi, B. See Relandi *Palæstina*, t. i. 311; Oedmann, *Verm. Sammlungen*, fasc. ii. No. 9; Burckhardt's *Travels in Syr.* p. 1, seq.; p. 214, seq.; Rosenm. *Bibl. Alterthumsk.* i. 2, p. 236, seq.

לבני ("white"), [*Libni*], pr. n. of a son of Ger-shon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לבש and לבש fut. יִלְבֹּשׁ ["Arab. لَبَسَ, *Eth.*

ላብሰ; Syr. دَحَم].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בְּ, like the Lat. *induit se veste*, Est. 6:8 (compare لبس Med. Kesra followed by an acc. and ב of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לבוּשׁ בָּרִים Eze. 9:2, and לבוּשׁ הַבָּרִים, verse 11, seq. Compare הִנָּהוּ.

(2) It has various figurative uses, Ps. 104:1, הוֹדוּ וְהִרְרֹה "thou art clothed with splendour and majesty," Job 7:5, לְבַשׁ בְּשִׁירֵמָה "my body is clothed with worms," covered over with worms; Ps. 65:14, לְבַשׁוּ כְרִים הַצֵּאֵן "the pastures are clothed with flocks;" לְבַשׁ הַרְגִּים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; with justice, Job 29:14; terror, Eze. 26:16; salvation, 2 Chron. 6:41, etc.; compare the phrases in Homer, εὖναι ἀλκήν, Il. xix. 36; ἐννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צָדִיק לְבַשָּׁתִּי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which the Spirit of God is said to put on any one, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, صَحِبَ Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. ii. 504, 505.

Pual, part. מְלַבֵּשִׁים Ezr. 3:10, and מְלַבֵּשִׁים בָּרִים

1 Ki. 22:10; 2 Chron. 18:9; clothed with (official) garments, with robes.

Hiphil, to clothe some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehen), Gen. 41:42; Exod. 28:41; followed by על Gen. 27:16, "with goat skins she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, מְלַבֵּשׁ, מְלַבֵּשֶׁת.

לבש fut. יִלְבֹּשׁ Chald. id. followed by an acc. Dan 5:7, 16; Aph. הִלְבִּישׁ (in a Hebraizing form), to clothe followed by an acc. of the garment, and ל of pers. Dan. 5:29.

לבש see לבוש.

לָג m. prop. apparently, a deep cavity, a basin; (compare Syr. لَج basin, dish; Gr. λάκος, λάκος. Latin lacus, lacuna, from the root לָגַג); hence, the smallest of the measures of liquid things, a log; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָגַג an unused root. Arab. لَج means besides other things, to be deep (used of water, the sea [لَج depth of the sea]); hence the Hebr. לָג.

לָר (perhaps "contention," "strife"), pr. n. [*Loa*], *Lydda*, a large village of the Benjamites; Gr. Λύδδα, Λύδδα, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Ezr. 2:33.

לָרָר an unused root; Arab. to contend, whence the pr. n. לָר and בְּרָרָר for בְּרָרָר son of contention.

לָה Ch. nothing, i. q. לָא: Dan. 4:32 כְּחִיב לָהּ.

לָה Deut. 3:11 כְּחִיב לָהּ, for לָא not.

לָהַב an unused root; Arab. لَب; *Eth.* ለሀብ: to burn, to flame. The primary idea is that of licking, lapping, an idea which is found in roots beginning with the syllables לה, לר, לע, and which is applied in various senses (see the root לוּץ), namely, to a flame, which seems to lap like a tongue, ["lambent tongues of flame"]; see לָהַט, and compare γλώσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

להב m. **להבה** Num. 21:28, and **להבת** 1 Sam. 17:7, fem.; pl. **להבות** Ps. 105:32, const. **להבות** Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of a spear*, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also **שלהבת** and **לפה**.

להבים m. pl. *ἄραξ λεγόμεν*. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. **Libyans**; as to the relation of the forms **ל** and **ל** see p. CCXI, A.

להג an unused root; Arabic **لج** prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *stüben*). Hence—

להג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is **עשות ספרים** to make, or write books (LXX. *μελέτη*; Vulg. *meditatio*; Luth. *Stüben*).

להד an unused root; Arab. **لد** to press, to oppress; whence—

להד [*Lahad*], pr. n. m. 1 Ch. 4:2.

להה i. q. **לָהָה** (comp. **לָהָה** and **לָהָה** TO BE Languid, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with the tongue thrust out, one burns and longs for drink; comp. the verbs beginning with **ל**, such as **לָהָה**, and the remarks on the root **לָהָה**. Comp. Lat. *languo*, and Germ. *lecken*, whence the frequentative *lecken*, *lecken*, *lecken*.) It occurs once Gen. 47:13, **וַתֵּלֶךְ אֶרֶץ מִצְרַיִם מְצֹרֶת מִפְּנֵי הָרָעָב** “and the land of Egypt was exhausted through the famine.” (Chald. **לָהָה** often used to answer to the Hebr. **לָהָה**.)

להה unused in Kal; prob. a. q. **לָהָה** pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, to be rabid, mad, like a dog; to be mad. I thus understand—

HITHPALPEL, part. **מְלַהֵה** mad, insane, Proverbs 26:18. LXX. in the Aldine edition, and Symm. *πειράμενοι*, tempted driven (by a demon). Venet.

ἑστῶς. There is a Syriac secondary root derived from the idea of madness, **ܠܗܬܐܠܐ** to be frightened, scared.

I. **להט** TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. **לֹהֲטִים** the flaming, those who breathe out fire and flames, Ps. 57:5.

PIEL **להט** to kindle, to make burn (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence **להט**.

II. **להט** i. q. **לָהָט** (compare p. CCXI, A), pr. to hide; hence to use occult and magical arts; whence **לֹהֲטִים** which see.

להט m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare **להב**.

להטים [plur. with suff. **לֹהֲטִיָּהֶם**] incantations, Ex. 7:11; i. q. **לָהָט**. See **להט** No. II.

להם unused in Kal. Arab. **لهم** to swallow down greedily, whence **لهم** greedy, a glutton. Cogn. **להם**.

HITHPAEL, part. **מְלַהֵטִים** things which are swallowed down greedily; *dainty morsels*, Pro. 18:18; 26:22.

להן compounded of **ל** and the pron. **הן** (which see), therefore, Ruth 1:13; i. q. **לָהָה**.

להן Ch.—(1) i. q. Heb. therefore, Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew **לָהָה** p. cccxi, A, on which account many have regarded this word to be compounded of **לָהָה** and **הן**), nevertheless, however, but Ezr. 5:12, with a previous negation; but (sonbern), Dan. 2:30; unless, Dan. 2:11; 3:28; 6:8.

להק an unused and doubtful root; to increase in age; introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—

להקה f. only, 1 Sa. 19:20, prob. by a transposition of letters, i. q. **לִקְהָל** an assembly. So LXX., Syr. Ch.; compare also **לִקְהָל** 2 Sa. 20:14.

לו is three times put for **לא** not; see **לו** note 1.

לו דבר see **לא דבר**.

לו (1 Sa. 14:30; Isai. 48:18; 63:19; — [The power of this word as an *interjection* is taken as primary in Thes.]—(1) a conditional conjunction, *if*, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare **אם** p. LVI, A). Just as the sense may require it, it is followed by—(a) a preterite, Deut. 32:29, **לו חָכְמוּ יִשְׁבִּילוּ זֹאת** "if they were wise (which they are not) they would understand this." Jud. 13:23, **לוּ הָיָה לָהֶם לֵב לֵאמֹר** "if Jehovah pleased to slay us, he would not have accepted," etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(b) a future, Eze. 14:15, "if I should send (which I do not say that I will do) evil beasts into the land 16. ... these (three righteous men) alone should be saved." (In verse 13 there is **כִּי** in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(c) by a participle, 2 Sa. 18:12, **לוּ אֶנֶכִּי שָׁקַל עַל כַּפִּי אֶלְפָּה בָּסָף** "and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand," etc. Psalm 81:14, 15; compare **לֹא**. There is an aposiopesis in this instance, Gen. 50:15, **לוּ יִשְׁטַמְנוּ** "if Joseph should hate us, (what then?)" *wie? wenn Joseph uns verfolgte?* Well rendered according to the sense by the LXX. *μή ποτε*.

(2) It is applied as an interjection of *wishing*: *O that! would that!* just as a conditional expression (as *wenn es geschähe*) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; *wenn es geschähe! o wenn es doch geschähe!* A remarkable instance of this is Job 16:4, **לוּ יֵשׁ נַפְשִׁים בְּמָקוֹם נַפְשִׁי אֲחִיבֶיךָ עֲלֵיכֶם בְּמַלְאִים** "if your souls were in my soul's place, I would make a league against you with words;" where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. **אם** C, 3), a preterite, Num. 14:2, **לוּ מָתוּ** "would that we had died!" Nu. 20:3, **לוּ נָמוּתָהּ**, but with a future signification, Isa. 63:19, **לוּ נִרְעָה** "Oh that thou wouldest rend (heaven)." It is merely *concessive* in Gen. 30:34, **לוּ יְהִי כְדִבְרְךָ** "let it be according to thy word." (Arab. **لو** id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms **ܠܐ** Heb. **אִלּוּ** *if*, **ܠܐ** not, **ܠܐ** oh that! As to etymology this particle seems to be kindred to the root **לָוָה**, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as **לֹא**.])

לוֹא see **לוֹא**.

לוֹא see **לוֹא**.

לוֹב an unused root, kindred to **לָאֵב** Arab. *al-thirst*.

לוֹבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and **לְבִים** Dan. 11:43, [*Lubim*], *Libyans*, always connected with the Egyptians and Ethiopians. Comp **לְהִיבִים** Arab. **لُوبِي** a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare **לָוִי**.

לוֹד [*Ludim, Lydians*], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Ethiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and **לְוִדִים** Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

לוֹה—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, "it is good for a man to eat, to drink, to be merry, **לוֹהוּ בְּעַמְלוֹ** for this shall cleave to him (i. e. shall remain with him) in his labour." Hence—

(2) to borrow, to receive as a loan, as if *nexus est*, Deu. 28:12; Ps. 37:21. Comp. the Lat. *nexus*, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like **Kal**, No. 1, to join oneself to any one, followed by **עַל** Num. 18:2, 4; Dan. 11:34; **עִם** Ps. 83:9; **אֶל** Gen. 29:34; **לוֹ** to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHAL, causat. of **Kal**, No. 2, to lend. Isa. 24:2, **כְּמִלְוֶה בְּמִלְוֶה** "as with the lender, so with the borrower," Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives **לוֹהֶה**, לוֹהֶת, לוֹהֶת, לוֹהֶה for לוֹהֶה; also לוֹ, לוֹה, and pr. n. לוֹ.

לוֹן—(1) TO BEND, TO BEND ASIDE. (Arabic **لَوْن** Conj. I. III. to bend, to incline.)

(2) to turn away, to depart, to go back, Prov. 3:21.

NIPHAL, particip. **לוֹנֵה** *perversed*, i. e. *perversa*, wicked (compare **עָוֶה**, **עָשָׂה**, Prov. 3:32; Neutr. לוֹנֵה

perverseness, wickedness, Isa. 30:12. More fully, Prov. 14:2, נָלֹךְ דְּרָכָיו "whose ways are perverse;" and Prov. 2:15, נִלְוִים בְּמַעֲלֹתָם id.

HIPHIL, fut. יִלְוֶה (inflected in the Chaldee manner, like יִלְוֶה from לָו); i. q. Kal, to go away, depart, Prov. 4:21.

לח m.—(1) *the almond tree*, Gen. 30:37.

(Arab. لوز, Syr. ܠܘܙ). Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in լոզ-ող engus; Lat. in *nux*; which, with a different inflection, is found in Hebrew, in חֲנֹט a nut.)

(2) [*Luz*], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary לֵזִית [but see Gen. 28:17, for the true reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לח an unused root, Arabic لَحَّ to shine, to be bright (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence to be polished, smooth. Hence is—

לוח m. pl. לוחות a table, tablet (Syr. ܠܘܚܬܐ; Arab. ܠܘܚ).

לח; Ethiopic ለውህ: id.)—(a) of stone, on which anything was carved, or inscribed; לוחות הברית Deut. 9:9; לוחות העדות Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of the leaf of a door, Cant. 8:9; Dual לחות the deck of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλοι φρενών, Æsch. Whence—

לוחית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לוחש with the art. הלוחש ("enchanter"), [*Halohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לח—(1) i. q. לחם No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לחס hiding, Isa. 35:7; and another form לחס intrans. hidden, secret; whence לחס secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once לחס Jud. 4:21. Part. pass. f. לחסה wrapped up, 1 Sam. 21:10.

(2) to do secretly. Part. pl. לחסים secret arts, incantations, Ex. 7:22; 8:3, 14; instead of which there is לחס Ex. 7:11; see לחס.

HIPHIL, i. q. Kal, No. 1, 1 Ki. 19:13
Hence לח and—

לח m.—(1) a covering, a veil. Isaiah 25:7 הלוח הלוח על כל העמים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. Lot, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, the children of Lot, Deut. 2:9; Ps. 83:9.

לוח ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לח ("adhesion," or "garland," "crown," i. q. לח from the root לחה) m.—(1) pr. n. Levi, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23. the ancestor of the tribe of Levi (לוי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (לוי אהרן), to whom the priesthood was appropriated.

(2) patron. name for לח a Levite, Deut. 18:18; Jud. 17:9, 11; 18:3; Plur. לחים Josh. 21:1, sq.

לח Chald. plur. emphat. לחים Levites, Ezr. 6:16, 18; 7:13, 24.

לח f. a garland, a wreath, so called from the idea of joining and bending (see the root לחה); compare Arab. لوى to bend, to curve, to wreath, to twist; III. to twine one's self as a serpent; لوى fold of a serpent, Pro. 1:9; 4:9. Hence—

לח (with the adj. termination לח, like לחשן brazen, from לחשן, עֲלָתָן from עֲלָה, prop. an (animal), wreathed, twisted in folds.

(1) a serpent of a larger kind, Job 3:8 (as to this place see the root ער Pile); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, a crocodile, Job 40:25, seq.

(3) any very large aquatic creature, Ps. 104:26; used for a fierce enemy, Ps. 74:14; comp. לחי Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לח an unused root, kindred to the root לח (which see); Germ. rollen, to wind, to twist round, whence the following words.

לח pl. לחים winding stairs, 1 Ki. 6:8. (Ch id.)

לול only in plur. לולות, def. לולות, constr. לולות (of the form לולות which see), *loops*, into which the hooks (לולות) were put in the curtains of the holy tabernacle; Schleifen, Schlingen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulae*.

לול Gen. 31:42; Deut. 32:27, and לול Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לול if, and לא, i. q. לא not). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from לא אם (compare the remarks on the word לא). Followed by a preterite, Gen. 31:42, לול אלהים היה לי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לול יהושפט אני נשאר "unless I regarded Jehoshaphat," etc.

לול & לול pret. לול Gen. 32:22; 2 Sa. 12:16; לול Jud. 19:13, gerund לול Gen. 24:25; and so frequently, also לול ib. verse 23; imp. לול Jud. 19:6, 9; לול Ruth 3:13; Joel 1:13; fut. לול apoc.; לול 2 Sam. 17:16; לול Jud. 19:20; Job 17:2; conv. לול Gen. 28:11; 32:14. Part. לול Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לול, לול, night, l and n being interchanged, see p. cccxxi, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, to turn in, in order to lodge, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) to tarry, to dwell, to continue (compare לול to lodge, to remain in any state), Psa. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, לול "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred כשנחתי לול my error continues with me," i. e. I have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, to shew oneself obstinate, to be stubborn (the signification of remaining and persisting applied in a bad sense); hence, to murmur, to complain, followed by לול against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18

HIPHAL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. to shew oneself stubborn, followed by לול against any one. Pret. לול Num. 14:29; fut. לול Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrs. p. 407); לול, לול Ex. 16:7; Num. 14:36; 16:11; part. לול Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives לול, לול, לול.

לול TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לול throat. For לול Job 6:3, see the root לול.

It was aptly remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לול refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לול, as לול to lick up, to sip up; לול and לול id., (Arab لعلم, لعلم) to eat greedily, لول

Ethpe. to devour greedily, لول greedy, glutton لعلم, لعلم to lick up, to eat greedily, Syr. لول, لول a jaw: there is a similar power in the kindred syllable لول, as لول to lick, لول to swallow down, and لول to eat, لول and لول to lick, lap (as a flame), i. e. to flame, compare Sansc. ली, to lick, Gr. λείω, λιχμάω, λιχνεύω. Lat. LinGo, LiGurio, transp. GuLa, degutio, Germ. leden, and with a prefixed sibilant schluden, schlingen.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לול, לול, לול and signify the various motions of the tongue, such as to gape with the mouth open, and the tongue extended, as is the case in ardent and rabid thirst (see לול, לול, לול, לול, Germ. leden, ledgen), to vibrate the tongue, and hiss like a serpent, or one speaking in a whisper (see לול); to stammer, to speak barbarously (i. e. without being understood), and foolishly (לול, where more may be seen, לול, לול). The Greeks express the idea of *eating greedily*, and of *stammering* or *babbling*, by the syllable la, lam, lab, lap; compare λάω to lick, λάβρος, λάμυρος, voraciously talkative, λαμός, λαμός the throat, λαμός voracious (an anthropophagite Ghûle; see לול), λάπτω, λαφύσσω; Lat. lambō, labium; Pers. ل lip; German tippe, and the common words labbern, schluck

bern, schlappen. The signification of *deriding*, which comes from that of stammering (לח), is found in Greek in the same letters when transposed γελάω, χλεύη.

לח prop. TO STAMMER (compare לח, and the observations on לח); hence—

(1) to speak barbarously, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) to deride, to mock any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לח). To this answer Sansc. *lad*; Lat. *ludere*; Gr. *λάσθη*, (derision), Prov. 9:12. Part. לח a *mock*, *scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare לח), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) to act as interpreter, to interpret (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. לח an interpreter, Gen. 42:23 (well rendered by the LXX. *ἑρμηνεύτης*, Onk. *מְתוּרְמֵן*); hence an *ambassador*, *internuncio*, 2 Ch. 32:31; Isa. 43:27; לח Job 33:23; angel interceding with God on behalf of men, *μεσίτης*, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one *μεσίτης* and intercessor for his people.]

(2) i. q. Kal No. 2, to deride, to mock, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

["PILEL, to this apparently belongs the part. לח scorers, mockers, Hosea 7:5, for לח Lehrh. p. 316." Thes.]

HITHPALEL לח to act foolishly, impudently, Isa. 28:22.

Hence לח, לח.

לח ["TO KNEAD with hands and feet, kindred to לח, also לח, לח"], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., *Ἀφῆ*: id.). Hence לח.

["(2) to be strong, firm; Arab. *لَح* Med. Ye, III, V., id. Hence לח."]

לח pr. n. m. 2 Sam. 3:15 כחב; compare לח, לח.

לח Ch. (for לח, from the root לח ["of the form לח, לח"], prop. connection, *adhesion*; used as a preposition *by*, *with*, like the Syr. *ܠܚܐ*; Ezr. 4:12, לח i. q. Hebr. לח; French *de chez toi*.

לח see לח.

לח an unused ["and doubtful"] root, i. q. לח, whence ["perhaps"] לח.

לח see לח.

לח see לח.

לח f. *perverseness*, Prov. 4:24, from the root לח ["or from לח"].

לח adj. (from the root לח); pl. לח (with Dagesh forte implied, Gram. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 13:3; of new ropes, Jud. 16:7, 8.

לח m. *vigour*, *freshness*, Deut. 24:7, from the root לח.

לח an unused root; *Æth.* *ለሐ*: to be beautiful, handsome, whence לח cheek ["from the *fresh* colour"].

לח or לח (from the root לח).—(1) that which is eaten, *food*; Job 20:23, לח לח, "and he shall rain upon them with their food," i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. To rain with food (לח לח) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh*, *body*, Zeph. 1:17, where for לח some MSS. and printed editions have לח. (Arab. *لحم* pl. *لحوم* flesh.)

לח an unused root, to be moist; *Æthiopic* *ለሐ*: to moisten (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לח id., לח, לח, לח moisture, vigour. Hence לח [and לח].

לח f. in pause לח; with suff. לח; dual לח, const. לח Isa. 30:28; with suff. לח Ezek. 29:4; but לח Hos. 11:4.

(1) the cheek, so called as being the seat of beauty ["from its fresh colour"]; see the root לח. לח, לח, לח to smite any one on the cheek, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, לח לח, לח לח "thou hast broken the jaw bone of all my enemies:" an image taken from beasts

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, "וְהָאֶלְחָנִי בְּרִיְעִיר אֶחָד־לַחְמִי אָחִי נָלַח הַנָּתִי "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לחם [Lahmam], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 33 copies have לחם. [So Engl. Trans.]

לח a Chaldee root, unused as a verb, pr. to be lustful, like the Gr. *λάγνος*, pr. to be greedy, like the kindred root *לחם*, *לחל*, but applied to sexual desire. Hence—

לחנה f. Ch. a concubine, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לחץ fut. לחץ. i. q. לחץ (kindred to לחץ, לחץ, לחץ), TO PRESS, TO SQUEEZE, Nu. 22:25; 2Ki. 6:32; to oppress, to afflict a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. *لخص* VIII. to compel, לחץ to set upon, to be importunate with, Samaritan לחץ.)

NIPHAL, to squeeze oneself, Nu. 22:25. Hence—

לחץ m.—(1) oppression, troubling of a people, Ex. 3:9.

(2) calamities, distresses, Job 36:15; 1 Kings 22:27, לחץ וימים לחץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לחש not used in Kal, *sibilavit*, *susurravit*, TO WHISPER, Greek *ψιθυρίζειν*, Germ. *zischeln* (all of which words are like the Hebrew, onomatopoeitic), compare the kindred לחש. ([Syr. לחש to whisper in the ear, לחש Peal, to use enchantment] Arab.

لوحس to lick, to hiss as a serpent, whence לחש whisperers, i.e. serpents; Æth. לחח: id. also, to mutter, to speak softly; for the Gr. *γρῦζω*, לחח: to whisper into the ear; לחח: to whisper amongst themselves.)

PIEL לחש to whisper: mutter specially used of

the incantations of sorcerers, uttered in a mutter Particip. לחש *enchanters, sorcerers* Psalm 58:6.

HITHPAEL, to whisper amongst themselves (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by לחש against any one [Ps. 41:8].

Hence pr. n. לחש and—

לחש m.—(1) pr. a whispering, i.e. prayers uttered in a low voice, Isa. 26:16.

(2) incantation, magic, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare לחש.

(3) pl. לחשים Isa. 3:20, amulets, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, earrings, (compare Gen. 35:4, and see the versions of that passage, and Syr. *صملا*). Prop. charms against enchantment; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. *تقية*, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment on this place.

לח part. Kal from לח (which see), hidden.

לח (in the Samaritan copy, and many Hebrew MSS. written fully לחל), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. *ληδον, λίγδανον, λάδανον*, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*κιστος, Cistus ladanifera*), (Herod. iii. 112), so called from covering over, hiding (root לח), comp. לח pitch from the root לח.—LXX., Vulg., render it *στακρή*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לח an unused root, i. q. Arab. *لَطَى* and *لَطَى* to cleave to the ground, and the Chald. לח = לח to hide; whence—

לח f. a species of lizard, Lev. 11:30. LXX *χαλαβώτης*. Vulg. *stellio*. See Bochart, Hiercs. i. page 1073. Zab. לח a lizard.

לח ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

למש fut. למש. — (1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a plough-snare, 1 Sam. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, למש עיני ל, "he sharpens his eyes against me," he watches me with stern and threatening eyes.

Pual, part. sharp, Ps. 52:4.

Derivative, pr. n. למש.

לה for לה, לה, לה a wreath, from the root לה; pl. wreaths, festoons (Guirlanden, Gefestons), in architecture, 1 Ki. 7:29, 30, 36.

ליל Isa. 16:3, and Lam. 2:19 כחיל ["once ליל Isa. 21:11 in pause, like חיל and חיל"], const. ליל Ex. 12:42; Isa. 15:1; 30:29; more often with ה parag. לה (Milél), in pause לה, pl. לילות [Root לה in Thes.], m.

NIGHT. (Arab. ليل, Eth. ሌሊት: Syr. حَلَا,

حَلَا id. ["In all these cognate words there is a trace of ה parag.; see the note."] A word, beyond doubt primitive, from which the verb לה to pass the night, for ליל, appears to be formed: [in Thes. ליל as implying obscurity, is derived from לה]. Gen. 1:5, 14; Ps. 19:3, and so very often; לה, לה, forty nights, Gen. 7:4, 12; לה, לה all the night, Ps. 6:7; לה, לה in one night, Gen. 40:5; 41:11; לה, לה in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לה Gen. 14:15; Ex. 13:22 (whence לה, לה Ex. 13:21; Lev. 8:35; Num. 9:21, and לה, לה Isa. 27:3; לה, לה 34:10; Jer. 14:17); poet. לה, לה Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לה, לה Psal. 16:7; לה, לה Cant. 3:1. לה adv. to night (like לה to day), Gen. 19:5, 34. לה as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare לה).

(*) Note. לה with ה parag. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as לה, לה the region towards the south or north, for south and north (whence לה, לה, comp. לה; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes ' with the termination of the emphat. state. Hence—

לה m. Chald. night, Dan. 2:19; 5:30; 7:2, 1, 13

לילית f. prop. nocturna, from ליל, with the adj. term. fem. לילית, a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; *wha. it is, may be doubtful.*] Like this are the Greek and Roman fables about the woman "Εμποισα, about the *ὄνοκέστραυροι* (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiae, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i.e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, *עלוקה*, *עלוקה*. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the nocturnal creature spoken of to be simply the screech owl.]

לן see לן No. 1.

ליש an unused root, i. q. *لاش* Med. Ye III. and V. to be strong, bold, *اليث* strong; also *ليس* strength, *ليس* strong, brave. [This root is rejected in Thes.] Hence—

ליש m. — (1) [In Thes. from *لاش*, a lion, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. *ليث*, Chald. *לית*, Gr. *λις*, ap. Hom. id.)

(2) [*Laiish*], pr. n.—(a) of a place on the northern borders of Palestine, elsewhere called *לש* and *ל* (which see), Jud. 18:7, 29; with the addition of ה- local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לכד fut. *לכד*. — (1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. *لكد* to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i.e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) to intercept, to take before (auffangen), Job 7:24, *לקדו להם את-המים* "take the water before them."

(3) to take, to choose any one by lot. Compare

אֶת־ No. 7. Jos. 7:14, הַשִּׁבְתָּ אֶת־יִלְדֵינוּ יְהוָה "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 1 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. لَدَّ Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַבְדּוּ "they stick together (the scales of the crocodile);" Job 38:30, פָּנֵי תְהוֹם יִתְלַבְדּוּ "the face of the waters adheres together," is frozen. Compare אֶת־ No. 4.

Derivatives, מִלְבָּדָה and—

לָכַד m. capture, being taken, Prov. 3:26.

I. לָכַד imp. of the verb לָקַד, with הַ parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לָכִי, in pl. לָכִי agile, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לָד, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לָכַד for לָךְ to thee, Gen. 27:37.

לָכָה ("progress," "journey," for יָלָכָה) [Le-cah], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. לָכִשׁ "obstinate," i. e. hard to be captured), [Lachish], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָכַן see לָךְ page cccii, B.

לָכַשׁ see לָכִישׁ [a root kindred to the Arabic لَكَ, لَكَ, لَكَ Thes.].

לָלֹאֵת [the actually occurring form] see לָלֵא.

לָמַד—(1) prop. TO CHASTISE (Arab. لَدَّ i. q. لَدَّ to strike, to beat with a rod), especially beasts of burden (whence מִלְכָּד an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 5:18, לָמוֹדֵי מִלְחָמָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, to learn, e. g. war, Isa. 54:4; to accustom oneself to any thing, followed by לָמַד Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deut. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PIEL לָמַד.—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 71:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deut. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אֶת־הָרְעוֹת לָמַדְתִּי אֶת־דְּרָכָי "wickedness hast thou taught thy ways;" Jer. 13:21, לָמַדְתִּי אֹתָם עָלַי אֱלֹהִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by לָ (to train in something), Isa. 40:14; מִן the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מִלְכָּדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, שִׁיר מִלְכָּדֵי "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנִישִׁים מִלְכָּדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, מִלְמֹד, מִלְמָד, לָמוֹד.

לָמָה, לָמָה, לָמָה see מָה.

לָמוֹ poet. for לָ (like לָמוֹ for לָ, see מָה), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

לָמוֹ is used for לָהֶם ... to them, also for לוֹ ... Isa. 44:15; 53:8, to him].

לָמוֹאֵל ("by God," sc. created, see לָאֵל) [Le-muel], Pro. 31:4, and—

לָמוֹאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לָמוֹד & לָמַד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לָשׁוֹן לָמוֹדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. לָמוֹדֵי הָיְהוָה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

לִמְדָּה an unused root. Arab. [“لَمَكٌ to taste, but”] ^{s-u}تَلْمِذٌ signifies a strong young man. Hence—

לִמֶּךְ pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24. —(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

למן see מן.

לְמַעַן *on account of, because, see יִמָּן.*

לַע [with suff. לָעָךְ] masc. *the throat*, Pro. 23:2 (Chald. לָעָךְ), from the root לָעַל.

לַעֵב unused in Kal. Arab. **لَعِبَ** TO PLAY, TO
 JEST, also to mock. (Kindred to the verbs **לָעַץ**, **לָעַץ**,
 see **לָעַץ**.) Chaldee **לַעֵב** mockery, **לַעֵבְתָּ** to mock at
 any one. Compare Gr. **λάβη**, **λαβίσταμαι**.

НИРИЦ, *to mock at*, followed by 2 Chr. 36:16.

עלג, properly TO STAMMER (Syriac حنجي, also
ܚܢܓܝܬܐ, Ἀῶνθ and ἄναθα:
stammerer, compare עלץ), hence—(1) *to speak bar-*
barously, in a foreign language.(compare צאן),
comp. Niphal, and trans. עלג speaking barbar-
ously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (Chald. ܡܕܢܐ to mock. Compare transp. Greek γελάω, also χλευήν, χλευάζω, Goth. *hlahjan*, *lahhan*, Pers. لاذعن to joke, Germ. *lachen*, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, ܡܕܢܐ ܕܡܠܚܝܢ "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 32:19

NIPHAL, to speak barbarously, in a foreign language, Isa. 33:19.

HIPHIL, i. q. Kal No. 2, *to mock, to deride*, Job 21:3; followed by Ps. 22:8; Neh. 2:19; followed by 2 Ch. 30:10. Hence—

לֵצַח? masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) *impious* speech (compare **רָשָׁע**) Job 34:7.

לעז? adj.—(1). *speaking in a barbarous or foreign tongue*. Isa. 28:11, לעזיף "the people of a strange language" (i.e. the Assyrians[?]).

(2) *jester, buffoon, mocker*. Psal. 35:16, *וְלִנְיָ* prop. "mockers for a cake," i. e. *parasites*, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; Gr. *ψωμοκόλακες, κτισσοκόλακες*. In the Talmud *הַנִּינְיָ* talking for a cake, is used for jocular scurrilous discourse.

לעד an unused root. Arabic لَعَد to put into order. Hence—

לְעֵדָה ("order"), [*Laadah*], pr. n. m, 1 Chron. 4:21.

לָאָדָן ("put into order"), [*Laadan*], pr. n. m.
 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לָעוֹ i. q. Arabic, **لَعْنِي** TO SPEAK RASHLY, to utter vain things (kindred to **לָעַץ**, which see), **לָעוֹ** ^{עוֹ} **לָעוֹ** hasty discourse. Job 6:3, **לָעוֹ** **לָעוֹ** "therefore my words were rash (hasty);" **לָעוֹ** (Milrè) **לָעוֹ** for **לָעוֹ** (Milrè) on account of the pause, like **לָעוֹ** in pause **לָעוֹ**.

לִּזְנוֹן TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לָזַן, לִּזְנוֹן. Psal. 114:1. (Syr. **ܠܚܢܐ** to speak in a foreign language, especially in Egyptian.)

לע"מ TO EAT GREEDILY, TO DEVOUR. Compare note under לע"מ. Arab. quadril. لعظم id.; voracity. لعص

HIPHIL, to give to eat. Gen. 25:30, אָנֹכִי יִתְּנֶנִּי לָאִשָּׁה הַזֹּאת לְאֵכָל **"give me to eat,"** let me devour, of a person **hungry** and greedy.

לעז an unused root. Arab. لعن to curse. Hence—

לְעֹנָה fem. wormwood, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb 12:15).

לָפַד an unused root; *to flame, to shine*, Gr. λάμπω. The original idea is in *lapping*, being *lambent* *lambendo*, which the Phœnicio-Shemites and the Greeks express by the syllable *lab, lap* (לָבַב, לָהֵב, *labium*, لِب *lippe*, see page cccxxxiv, B), and apply to flame. The common root therefore of the Hebrew and the Greek verb is לָפַד, to which a third radical פ is added, in the same manner as to לָפַד, Gr. δῦσε, ὕμαδος; and a vestige of this is found in the Greek

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Semitic לָמַךְ, inflected in the Aramaean manner לָמַךְ, springs the Gr. λάμπω; and from לָמַךְ, Syr. لَمَّحَ, Ch. לָמַךְ, Gr. λαμπάς, λαμπάδος, and not contrariwise.—I formerly compared this with לָלֶכֶת to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לָמַךְ m.—(1) a lamp, a torch (see the root), Jud. 7:16. Job 12:5, לָמַךְ בָּרָא "a torch despised," i.e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see לָמַךְ.

(2) flame, Gen. 15:17; Dan. 10:6.

לָפִידוֹת ("torches"), [Lapidoth], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לָפָנִי prep. before, see לָפָנִים. Hence there has been formed a new adj. לָפָנִי (like סָבִיב from סָבִיב), before, in front, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لَفَت TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, to bend oneself—(a) to turn aside from the way. Job. 6:18, יִלְפְּתוּ אֶרְחוֹת דֶּרֶכָם "the journeyers of their way turn aside," i.e. those who journey that way; die Wanderer, die des Weges kommen.—(b) to turn oneself back to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצֶוֶן m. mocking, frivolous contempt of what is good and upright, Prov. 1:22; hence לָצֶוֶן i. q. לָצֶוֶן; Isa. 28:14; Prov. 29:8; from the root לָצַן.

לָצַץ a doubtful root i. q. לָצַץ, TO MOCK. Once in part. לָצַץ Hos. 7:5, unless this be for מְלֻצֵץ part. Pilel from לָצַץ.

לָקוּם ("stopping up the way," i.e. a fortified place, from the root לָקַם to stop up a way), [Lakum], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִלְקַח, imp. לָקַח Ex. 29:1, more frequently לָקַח with הַ parag. לָקַח Gen. 15:9, inf. absol. לָקַח Deu. 31:26; Jer. 32:14, const. לָקַח with pref. לָקַח (to be distinguished from לָקַח 2 fem. pret.), with suff. לָקַח.

(1) TO TAKE i. q. λαμβάνω (To this answer Arab.

transp. لَحَقَ to stick together, to adhere, s. e. Hithpaël

[“Maltese laqach, jylquach, Vassali, p. 430”], G. λάχω, λαγγάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and 7 of member, Eze. 8:3, וַיִּקְחֵנִי בְּצִיצֵת רֹאשִׁי “and he took me by a lock of my head,” vorn beym Schopf (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. to take for oneself, with an acc. of thing and pers. Genesis 8:20, “and (Noah) took of all beasts . . . and offered them for a burnt offering;” Gen. 2:15, “and God took Adam, and placed him in the garden;” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one’s eyes. Similarly, 2 Sam. 18:18, וַיִּקְחֵם אֶת־הַמִּצְבֵּה “and Absalom took and set up for himself a column in his lifetime;” but Jer. 23:31, by the words “who take their tongues and utter prophecies,” it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, to take for oneself, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(a) לָקַח אִשָּׁה to take a wife, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח אִשָּׁה לְבָנוֹ “he took a wife for (gave one to) his son,” spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וַיִּלְקַחְהָ לְבָנִי מִבְּנוֹתָיו (וְשֵׁי). In the later books the usual expression is וַיִּשָּׂא אִשָּׁה, which see.—(b) to take i. q. to take away (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother has taken away thy blessing;” Job 12:20, “he takes away the understanding of the ancients;” Ps. 31:14, לָקַח נַפְשִׁי “to take away my life;” Jer. 15:15, “take me not away (O God)—” Gen. 5:24, כִּי לָקַח אֹתוֹ אֱלֹהִים “for God had taken him away,” i.e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(c) to take, i. q. to take possession of, to occupy, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let darkness seize upon that night;” Job 15:12, “wherefore does thy heart (thus) seize upon thee?” Also, to take, to captivate any one with blandishments, wisdom (jem. wodobuch einnehmen); Prov. 6:25; 11:30.—(d) to send after, to fetch any one (holen, holen lassen), Gen. 20:2, וַיִּשְׁלַח אַחֲרָהּ “and he fetched Sarah;” Gen. 27:13, לֵךְ אַחֲרַי “go, fetch me;” Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

* Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); *to bring* any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; *to bring*, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(a) *to take*, i. e. *to receive*, *empfangen* (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—
(a) *to receive* (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) *to receive with the ears*, i. e. *to perceive* (vernehmen), Job 4:12, compare מִשְׁמָע.—
(c) *to receive* (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL נִפְּל pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—


PUAL, pret. **קָצַץ** and fut. —

HOPHAL 𐤒𐤏𐤑, pass. of No. 1, *to be taken*, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. **אֵשׁ מִתְלַקֶּחֶת** Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. **הִתְלַקֵּךְ**.

Derivatives, מְלָקֶחַים [מְלָקֶחִים, מְלָקוֹת, מְלָכָה, קָחַח (?],
מָכָּח, pr. n. לָקַחְי, and —

לִקְחָ m.—(1) *arts*, by which any one's mind is *captivated* (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter c.

(2) *doctrine, knowledge*, which any one receives, i. e. perceives, or learns (see root No. 2, *b*; compare Syr.  to receive and learn; Gr. παραλαμβάνω and Lat. *accipio*), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. *instruction*, the *discourse* of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לִּקְחִי ("learned," "imbued with learning"), [Likhí], pr. n. m. 1 Chron. 7:19.

קָטַף Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e.g. cars of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 8:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. ["Arab. **قَطَفَ** to collect any thing lying on the ground; Syr. **ܩܬܦܐ** Peal and Pael, used of collecting wood; Sam. **𐤒𐤐2**, but Nasar. **𐤒𐤐** to collect." Thes.]

PVAL, Isaiah 27:12, and—

ΗΓΗΡΑΕΙ, Jud. 11:3, *to be gathered, assembled*
(of persons), Arab. and Aram. id.

Hence ילקום and—

קציר m. a *gleaning* of ears of corn, or of grapes.
Lev. 19:9; 23:22.

לָקַם see לָקַח. ["Arab. لَقِم to stop the way"]

לָקַח fut. לִקַּח onomatopoeet. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לָקַח, which see; also page cccxxxiv, B. Also Armen. *լակիլ* *lakil*, is to lap; Arab. *لَقَلَقَ* a tongue.

PIEL, id. Jud. 7:6, 7.

לְקַיֵּשׁ unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מְקַיֵּשׁ the latter rain, and קַיֵּשׁ hay of the latter growth. Hence—

PIEL, to gather late fruit, i. e. to glean, Job 24:10
(wheresome copies act as interpreters by reading קטף).

לֶקֶץ *m. hay of the latter growth, aftermowth,*
Am. 7:1.

לָשַׁד an unused root. Arabic لَسَد to suck; whence—

לִשְׁׁ m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour*; Ps. 32:4, לִשְׁׁ יִיִּי "my vigour is changed," i.e. is dried up.

(2) *a sweet cake*; Nu. 11:8, **קֶמֶחַ זַיִת** "a cake of oil," an oiled cake; LXX. *ἐγκρῖς ἐξ ἐλαίου*.

לִשָּׁן of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لِسَان, Æthiop. ሰላን: Aram. ܠܫܢܐ, ܠܫܢܐ, also in languages not Phœnicio-Shemitic, Sanscrit *rasana*, Armen. լեզու *liezu*, Coptic λαι, and even γλωσσα, in which γ is an addition; comp. λέωσσω, γλαύσσω, γνόφος, νέφος, χλαίνα, *lana* and many other words. [Welsh, *llais*, voice, *lleision*, endowed with voice.] The original idea is that of *lapping*, a power which is found in the syllable *las*, compare לִשָּׁן, لِحْس, لِس, لִשָּׁן. A secondary root is the Poel לִשָּׁן which see.) 'ב לִשָּׁן תַּחַת under the tongue of any one is used in Hebrew for *in the mouth*, Ps. 10:7; 66:17. Specially used of a *calumnious* or *malignant tongue* (what the Chaldeans and Zabians call a *third tongue*, compare Sir. 28:15; and the verb לִשָּׁן). Ps. 140:12, לִשָּׁן שֹׂנֵא "a man of tongue," i. e. a slanderer (but לִשָּׁן שֹׁדֵד is an *enchanter*, Ecc. 10:11). Jer. 18:18, "come let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21.

לשון "the scourge of the tongue" (in German by a like figure, *Stafsch*). Pro. 10:31, לשון תהפכות, "a perverse tongue," i. e. deceitful; 17:20. Meton. —(a) for *speech*, Job 15:5, לשון ערובים, "crafty speeches;" Prov. 16:1. —(b) for *idiom* (German *Sprache*). Dan. 1:4, לשון כשדים, "the tongue of the Chaldeans." Genesis 10:5, איש לשונו, "every one according to his tongue," and even—(c) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כל הלשונות והלשונות, "all nations and tongues" (see Chald. לשון). It is applied—

(2) to inanimate things which resemble tongues—
(a) לשון זהב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. —(b) לשון אש a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see להב, להט, (En. ii. 684), compare ὁ ἄσπετος ὁ πυρός, Act. 2:3; Arabic لسان النار; Persian زبان آتش *zuboni atesh*, Isa. 5:24. —(c) לשון הים Josh. 15:5; 18:19; Isaiah 11:15, and simply לשון Josh. 15:2, a bay of the sea (comp. Germ. *Erdrunge*); in the Arabian geographers لسان البحر.

לשך an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שך; but used intrans. to throw oneself down. Hence—""]

לשכה f. i. q. לשכה (where see as to its origin [In Thes. suggested to be from לשך]), pl. לשכות, לשכות, a chamber, a cell, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשם a root of doubtful power. Arab. لشم to break, e. g. stones with the feet. ["Arab. لشم to taste, properly to lick."]

לשם m. —(1) a kind of precious stone, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. *Opal*.

(2) Josh. 19:47, a town, otherwise called לזש and לז.

לש unused in Kal. ["But apparently signifying to LAP, like the cognate words, لَسَب, لَس, لَسَب, لَس, compare لَحَس, لَحَس, لَحَس"]

POEL לש denom. from לש pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Seine machen*, used of any one running swiftly, fleeing); to slander (see לש used of the tongue of a slanderer). Part. with suff. מְלַשֵּׁנִי קרי, מְלַשֵּׁנִי קרי, מְלַשֵּׁנִי קרי, part. Piel, Ps. 101:5. (Arab. لَسَن to slander.) HIPHIL, id. Prov. 30:10.

לש Ch. a tongue, hence used of a nation using a peculiar language (see לש No. 1. c). Dan. 3:4, עַמֵּי אֲרָמְיָא וְעַמֵּי אֲשֻּׁרְיָא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לשע [Lasha], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoe* on the east of the Dead Sea, a place abounding in hot springs. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. מתח, Sam. 18:24 to expand, whence Æth. ለተተ: a garment of byssus, pr. more costly, large. Hence מתתה.

לתך an unused root, prob. i. q. נתך to be poured out, whence—

לתך a corn measure, Hos. 3:2; so called from pouring out. LXX. ἡμικροπος. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. لتع to bite, whence מְלַתְעִי teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for forty. The name of this letter מים probably signifies water, i. q. מים, and its most ancient form bore a resemblance to waves. In Æthiopic it is called *Mai*, i. e. water. ["To this answers the Greek name *Mū*, i. e. Phœnic. מו water."] It is interchanged—(a) often with the other labials,

as ב and פ, which see ["and even with נ, e. g. מִנְהָם and מִנְהָם"]—(b) with liquids, especially Nun, c mp מם; Syr. م; Arab. م, م, م; Arab. م, م, م thumb; מם pistacio; compare حبصا pistacia terebinthus, Lin. م; Arab. م to be fat. م; م a threshing